

APPENDIX FIVE “WALLSBURG AND IT’S FOUNDER”

(Quoted from *How Beautiful Upon the Mountains*,
Chapters 25-26, pages 907-919)

Communities that grew up in western frontier lands often were christened with names of outstanding people who influenced the development of the area. Many cities, towns and villages can trace their names to a famous explorer, a courageous colonizer, perhaps a military officer or even some prominent political or religious leader.

However, few communities have a more illustrious namesake than does Wallsburg, a settlement of about 300 persons located 14 miles south of Heber City. The town is named for William Madison Wall, a native of North Carolina, who, during his lifetime, was an explorer, colonizer, military officer, political official and Church leader.

He was born in Rockingham County, North Carolina, Sept. 30, 1821, a son of Isaac and Nancy Wall, and joined The Church of Jesus Christ of Latter-day Saints at the age of 21. He lived with the saints in Nauvoo, Ill., until their exodus in 1846-47 and came to the Utah Territory in 1850 as a captain of fifty people in the seventh pioneer company. He also assisted in organizing the Mormon Battalion.

When he arrived in the new territory, Wall ~~make~~ his way to Provo where he established a home. He was soon appointed Bishop of the Provo Fourth Ward and served from 1852 to 1854. He was captain of a cavalry company in the territorial militia and served a number of military missions. Then in 1856 he was called by the Church to serve as a missionary to Australia where he was president of the New South Wales Conference.

When he returned from Australia, Elder Wall was placed in charge of a company of Mormon immigrants. As they arrived in California they found animosity toward the Church at a fever pitch. A train of immigrants bound for California had been killed in southern Utah in what became known as the Mountain Meadows Massacre.

When the Mormons were discovered by some of the residents in San Pedro, California, where Elder Wall and his company had landed, mob violence broke out. Even though the Mormons had just arrived that day, the angered citizens demanded the life of Elder Wall.

Twice during the night the mobs tried to break into his hotel room to kill him. Elder Wall was unarmed, so he tore a wooden roller from his bed and in a calm voice told the angered people outside the door that he knew the door was flimsy and they could easily break in. However, he warned them that the first one to break in would be killed. No one volunteered to be first.

The next morning, as he left the hotel, Elder Wall was surrounded by a mob brandishing ropes and threatening to "string him up." He felt almost as if his time to die had come, and asked to speak a few last words. He said in his journal, later:

"I had one little wish to impress upon their minds, and that was that some of them had to die in the operation and I did not wish to kill any man that had a drop of honest blood in him; if there were any such men I begged them to withdraw and let the worst hounds they had remain to do the deed, as I should certainly kill three or four."

Apparently all in the mob felt honest for Elder Wall went free. Returning to Provo, he was appointed marshal of Provo and then sheriff of Utah County. His tenure as sheriff was often bullet-punctuated since the friction between Mormons and anti-Mormons was high, and federal troops commanded by General Johnston were also stationed in Utah County. The Deseret News of Jan. 6, 1859, noted briefly that "last Friday evening when W.M. Wall, Marshal of Provo, was walking through the streets of that city a ball was shot through his hat and grazed his head and knocked him down."

Wall was also one of the most skillful Indian negotiators among the Mormons and frequently served assignments for President Brigham Young in pacifying the Indians. Many of his dealings with the Indians are discussed in detail in Chapter 7.

"Provo" Valley was discovered early in the 1850's by three men who climbed the Wasatch Range from Big Cottonwood canyon and descended the western slopes of the valley. Their report created much interest and pioneers began taking their

cattle in via an Indian trail that began near Pleasant Grove, up Grove Creek over the northwest end of Timpanogos, down Bear canyon to the left fork of American Fork canyon, up this canyon to the summit and thence down into Midway area.

On the 19th of January 1855 the State Legislature incorporated the Provo Canyon Road Co. which authorized Aaron Johnson, Thomas S. Williams, Evan M. Green and William Wall to build a road up Provo Canyon. Very little was done at this time, however. In June of 1856 William M. Wall was called on a mission to serve in Australia. He returned late in 1857, having been called home because of the Johnston's Army affair. Early in 1858, he and others began talking about the "road" again and on June 8, 1858 Brigham Young called a meeting at Provo, organized a new Company and work was started immediately. The road was to go from Provo through Provo Canyon to the Kamas Bench and thence on to the "Mormon Trail" in Weber Canyon. \$19,000.00 was allocated for the cost of the road, much of which was paid for in "Deseret Script."

A large bridge in Provo Canyon was completed about the 13th of October and by the 12th of Nov. 1858 the road was near enough completed that "100 teamsters started for the United States over the new road." (Deseret News, Nov. 12, 1858).

The first group of settlers to go into the valley over the new road were George Washington Bean, William Meeks, Aaron Daniels and William Wall. The Beans and Walls settled near the neck of the canyon in the south end of the valley, where they had established their headquarters during the construction of the road. Daniels and Meeks went further north.

George Washington Bean, a surveyor and Indian interpreter, had with his brother, James, been very active in getting the new road built. George W. Bean was the first to take up ground in Round Valley and in the fall of 1860 he sold his holdings in Provo Valley to his father-in-law, William M. Wall, so he could spend his entire efforts improving his holdings in Round Valley. He mentions in his writings about having to go by way of Salt Lake City and Park City to get to their ranch because of the floods of 1862. By 1864 he was no longer in Round Valley.

It was in 1860 that William M. Wall moved his family and all their belongings to what was called Round Valley. The valley was practically enclosed by mountains and was an ideal place to graze cattle because of the protective hills.

Because these first settlers still had property and interests in Provo and Heber they were in Round Valley only part of the time but by the winter of 1864-65 it became a permanent settlement, with at least five families staying there that winter. They were

the Walls, George and Emma Brown, the William Jasper Borens, Dixon H. Greers and one or possibly two other families. The men had been so busy building homes and buildings that they failed to get enough hay put up for their cattle to winter on. Before spring broke their livestock were on the verge of starvation so they diverted the warm water of Spring Creek out onto the meadows, melting the two feet deep snow from the grass and saved their stock.

Because of his leadership ability, Elder Wall was called to serve as the Presiding Elder in Provo Valley and was responsible for all the Church activity in the new area. He served until 1861 when Joseph S. Murdock was sent by President Brigham Young to be bishop of the new ward in Heber. Elder Wall continued as presiding elder in Round Valley until his death Sept. 18, 1869.

Among the early settlers in Round Valley were Enoch Gurr, Dixon Greer and James Gurr and their families. Later came J.W. Boren, Moses Mecham, Edward Stokes, James and Reuben Allred, Guy Kaiser, George Brown, Luke Burdick and Fancis Kerby. These settlers and their families believed that they could easily cultivate all the land in the valley and so they discouraged others from coming in.

However, they soon found that the water supply was sufficient and that the community needed more people to build socially as well as financially. So the Battys, Mechams and Bigelows, Martin Ford, William Stoker, John Davis, James Burnes, James Wheeler and the Thompsons came in, bringing their families. These and others busily engaged in building homes, clearing the land of logs and sagebrush and planting their crops.

One Sunday afternoon in the Spring of 1865 as Elder Wall was conducting the Sabbath meeting, a messenger came from Heber City with word that the Indians were on the warpath under the direction of Chief Black Hawk and his brother, Chief Tabby. The instructions were for the people to leave Round Valley and come to Heber. So, under the direction of Elder Wall, the people packed what belongings they could and left the next morning for Heber.

Just a few months previously, James Allred and his wife Jennie had buried their little daughter, Clara. Her death was the first in Round Valley and brought much sorrow to the people. When the order came to move to Heber, "Aunt Jennie" as she was known, said she felt great disappointment in leaving the little grave, not knowing whether she would ever see it again. As the wagons moved out of Round Valley she kept looking back until they passed over a hill and could no longer see the settlement. Then she cried all the way to Heber.

Now and then the Indians had stolen some of the cattle from the people, but generally left the people alone. However, the settlement was at least a day's wagon ride away from the other settlers in the valley, so it was decided in 1865 to build a fort for protection. Twenty families moved into the fort area when it was finished later that year.

Crops had been planted in Round Valley and so the men came back as often as they felt it was safe, and irrigated the fields. They reported that in their lonely travels between Heber and Round Valley they never once encountered an Indian. As they came back to their homes they decided to build a meeting house for their Church services, school use and entertainment. Bringing cottonwood logs from the river bottoms and using mud to fill in the cracks the people put up the one room log house inside the fort walls.

As they plastered the mud on the walls they had to build fires and keep them going all night to dry the mud. The men said they would not consent to stay all night and keep the fires going unless the women folk stayed also. The women said they would agree to stay providing they could dance. So it was agreed, and they spent the entire night celebrating the completion of their Church house by dancing. A Brother Stocks furnished the music on his violin, but he only knew two tunes, "The Soldier's Joy" and "Irish Washer Woman." He played these over and over again all night.

Jennie Allred and Harriette Greer were the only two who could waltz, so they entertained the others with their waltz steps. Bro. Stocks couldn't play any waltz tunes so the ladies whistled melodies in three-quarter time for their waltzing. They all participated in the square dances.

When the valley was first settled the farming was done on a cooperative basis. All the men worked together on the land and then at harvest time the crops were divided equitably among the families of the community. However, after a few years the farm land was divided into 20 and 40 acre tracts and the settlers applied for homesteading rights.

With the organization of a ward of the Church July 15, 1877 and the appointment of Bishop William E. Nuttall the people began looking for a suitable name for their ward and community. It was unanimously decided that Round Valley from henceforth should be Wallsburg in honor of the illustrious William Madison Wall, founder and "first citizen" of the community.

PEOPLE, PLACES AND EVENTS

When events occur for the first time or when people achieve new things there is usually popular acclaim to remember the events or the people. There are many memorable "firsts" in Wallsburg, including the following:

✓ The first school house and church building was constructed inside the fort area and Mrs. Lucina M. Boren was the first school teacher. The first school house outside the fort was the home of Martin Ford, and the first regular school building was on the property of George L. Batty. Miss Josephine Wall was teacher in 1859. Teachers who came to these first schools lived in the homes of Jennie Allred, Susan Davis, Amber Ford and Mrs. John Graham.

Some of the first musicians that played for dances were William Bancroft, dulcimer; George Allred, Amber, Martin and Alfred Ford, James Wheeler and ✓ William Davis who played the violin, organ and guitar.

✓ Mrs. Polly Mecham was the first doctor in Wallsburg and used herbs as well as faith and prayer in caring for the sick. Mrs. Annie Mecham, wife of John L. Mecham, was also an early doctor in the area.

The first irrigation ditches were made by W.J. Boren and William Haws.

✓ The first post office was directed by William E. Nuttall and the mail was carried on horseback and carriage by Dixon Greer. The mail route from Wallsburg was to "String Town" or what was later Harry Watson's farm near Charleston. Other postmasters included S.D. Greer, George Dabbling, George P. Garff, Della Mecham, Orpha Wall and Alice C. Graham. Mail carriers included Abram Penrod, Elijah Davis, Ray Boren, Ellis Boren, Willard Davis, John Wall and Roy V. Loertscher.

✓ The first manufacturing was the production of shingles. Owner of the first shingle mill was William Nuttall. John Parcell, Enoch Richens and Elijah Davis also owned an early mill. There were many good lumber mills and carpenters, including ✓ William Ford and Martin Ford, Jr., who were especially skilled at manufacturing caskets. The first piece of machinery brought to Round Valley was a mower and reaper owned by Martin Ford, Sr.

✓ The first shoemakers were W.J. Boren, William Haws and Luke Burdick. Mr. Boren was also a skilled cabinetmaker. Early stores owned by Dick Camp, James Allred, Jacob Harris and Dixon Greer. The first saw mill was owned by William Penrod, W.J. Boren and James Wheeler. William G. Nuttall and Daniel Bigelow also owned mills.

Martin Ford and William Stoker brought the first cook stoves to the valley. Prior to this all the cooking had been done in fireplaces. Cooking utensils consisted of a kettle on three legs, a bake oven and a deep frying pan.

Susann Wall, Enoch Gurr and John C. Greer were the first white children to be born in Round Valley.

Some of the first dramatists in Round Valley were Eathan A. Duke, Joseph Kerby, Polly Allred, Belle Penrod, Frank Allred, Mr. and Mrs. How Duke, Ezra Greer, Parley Ford, Earl Ford, Mark Kerby, William Ford, Gertrude Ford, John Whiting, Alfred Ford, Leone Allen, Myrtle Ford and some others.

SCHOOLS IN WALLSBURG

A combination church house and school building constructed of logs plastered with mud was the scene of the first classwork in Wallsburg. Mrs. Lucina M. Boren taught in the small building which was located inside the fort. When the community expanded outside the fort, Martin Ford's home was used as the school and Aaron Thomas, a Christian minister, served as the teacher.

Later, a combination school house and dance hall was built on property owned by George L. Batty. A second school house was built a few years later and boasted two rooms of red sandstone construction. The present school was built in 1904 by Ed Snyder, and also was of red sandstone. When the building was constructed the town was bonded for \$4,000, but the indebtedness was soon paid off and \$1,500 in cash was turned over to the Wasatch County School District when Wallsburg District was discontinued and all county schools were consolidated.

Lucina Mecham Boren began teaching in the winter of 1865 and these teachers followed: Josephine Wall Rogers, Dixon Hamlin Greer, Richard Cecil Camp, George Pickup, F.W. Hattenbrook, Aaron Thomas all before 1875.

THE CHURCH IN WALLSBURG

Because all of the early settlers in Wallsburg were members of The Church of Jesus Christ of Latter-day Saints, they accepted the Church activity as a prime factor of life. Thus, they built their community life and social affairs around the Church.

William M. Wall was first Presiding Elder in the valley and served until his death in 1869. The Wallsburg LDS Ward was organized on July 15, 1877 when

William E. Nuttall was appointed bishop. Bishop Nuttall served until 1886 when he was succeeded by Francis Kerby. Counselors to Bishop Kerby were John C. Parcell and Dixon H. Greer, with Joseph K. Parcell, clerk.

Other bishoprics have been as follows:

Bishop Franklin A. Fraughton, July 14, 1887 to May 11, 1903. Robert Cook and Lewis Mecham were counselors and five men served during the years as clerks. They were Joseph K. Parcell, Ethan Allen Duke, Joseph K. Parcell, John C. Greer and John Lewis Parcell.

Bishop George Peter Garff, May 11, 1903 to January 28, 1912. His counselors were William A. Nuttall, William J. Boren and John C. Whiting. Clerks were John Lewis Parcell and John M. Calderwood.

Bishop William P. Fullmer, January 28, 1912 to March 26, 1916. Counselors were Franklin A. Fraughton, John Frank Mecham and Clerks Landy M. Foster and John C. Greer.

Bishop George A. Gardner, March 26, 1916 to July 1, 1934. Counselors included Ernest Jacobsen, George L. Batty and Alfred Ford Jr. Lewis C. Parcell was clerk during the entire period of Bishop Gardner's service.

Bishop James William Boyden, July 1, 1934 to September 4, 1944. Counselors were Sterling W. Stoker, J. Alton Bigelow, James Delton Batty, Ellis Clark Sabey and William A. Whiting. Lewis C. Parcell was clerk.

Bishop D. Dewey Bigelow, September 4, 1944 to October 18, 1948. Counselors were Carl Batty and Wayne C. Taylor with William Boyden Jr. as clerk. On October 18, 1948 Bishop Bigelow was accidentally shot and killed in a deer hunting mishap.

Bishop Carl Batty was appointed December 5, 1948 and served until August 30, 1953. His counselors were Wayne C. Taylor and William Boyden Jr. Reed Ford was clerk.

Bishop Elmo A. Ford, August 30, 1953 to February 2, 1958, with counselors Mack I. Parcell and Lamond Givens. Reed Ford was clerk.

Bishop Reed Ford, February 2, 1958 to the present time [1961], with Paul E. Carlson and John Young as counselors and O. Tracy Hicken as clerk.

Under the direction of Bishop Nuttall as new church building was constructed, along with a separate house for young men and a Relief Society building for the women.

Bishop Garff remodeled the church buildings and then Bishop Fullmer had them completely rebuilt. During the term of Bishop Bigelow the church house became unusable and the school house had to be used for meetings and recreation events. However, Bishop Bigelow was killed before anything could be done toward a new building.

Early in 1949 Bishop Batty called the ward members together and presented plans for a new church building. Each family in the community was asked to pledge \$500 toward the structure. All did this and some gave more, in addition to donating labor toward the project. By April some \$35,000 had been raised and permission had been received from the Church officials in Salt Lake City to begin construction. The old chapel was torn down and work began on April 29 to build a new church.

For a year the men, women, boys and girls of the community worked hard under the direction of Alfred Chapman who was construction superintendent. Friends and relatives from other areas also helped toward the project. By April 29, 1950 the structure was completed and furnished, ready for dedication. Within that year's time the \$76,000 project had been completed and paid for by the 330 members of the ward. Elder Spencer W. Kimball of the Council of the Twelve dedicated the chapel on May 14, 1950. More than 600 persons attended the dedicatory service.

COMMUNITY EVENTS IN WALLSBURG

Electric power came to Wallsburg in 1929. Early in that year the Utah Power & Light Company asked every family in the community to contribute \$135 toward construction of power facilities into the town. The money was collected and work began on the line. In August of 1929 the power lines were completed and the electricity turned on. Each year for many years there was a celebration in the town to commemorate this even which proved of great worth to the residents.

In 1934 work was begun on a community water works system. The system was completed in 1935 and proved a great convenience. Prior to this time water was hauled in large barrels from the spring in the center of town.

Through the years Wallsburg has depended on farming and dairying for its income. The first money came into the area as men would pick tanning bark from trees and take it to Salt Lake City where they would sell it to be used to tan leather for shoes. For a few years an excellent creamery was maintained by Alfred Ford, Jr., on the property now owned by Otis Ercanbrack. High quality butter and cheese were

produced in this creamery. Another creamery was owned by George Nuttall. Milk produced in the valley today is trucked to Salt Lake City or other large cities in the area.

Because it is sheltered by mountains on all sides, Wallsburg has been a favorable farming area. The temperature is somewhat warmer than in other parts of Wasatch County and the growing season a little longer. Crops that have been grown successfully through the years include sugar beets, cabbage, lettuce and wheat.

Sheep, cattle, chickens and turkeys have also been raised in the valley, both for local use and for sale to other areas.

Wallsburg is also the site of a pioneer monument erected on July 24, 1936 by the Utah Pioneer Trails and Landmark Association. The monument, dedicated to the old Wallsburg Fort, has the following inscription:

“This monument stands 62 feet south and 2 feet east of the center of the fort, built in 1862 by William M. Wall and the other pioneers of Wallsburg. Twenty families lived in the fort which was 400 feet square. This valley, known to the Indians as Little Warm Valley, was later called Round Valley and finally Wallsburg honoring its founder.”

Members of the Wallsburg Ward Aaronic Priesthood also assisted in placement of the official marker.

As with the other areas of Wasatch County, Wallsburg was built by the faith and determination of sturdy pioneers who established a thriving community life and offered a heritage to their posterity based on the Christian belief, “Love thy neighbor as thyself.”